ALL human thought, all mental man's experience
moves between a constant affirmation and negation;
there is for his mind no truth of idea, no result of
experience that cannot be affirmed, none that can-
not be negated. It has negated the existence of the
individual being, negated the existence of the
cosmos, negated the existence of any immanent or-
underlying Reality, negated any Reality beyond the-
individual and the cosmos; but it is also constantly
affirming these things—sometimes one of them solely
or any two or all of them together. It has to do'
so because our thinking mind is in its very nature
an ignorant dealer in possibilities, not possessing
the truth behind any of them, but sounding and
testing each in turn or many together if so perchance
it may get at some settled belief or knowledge about
them, some certitude; yet, living in a world of
relativities and possibilities, it can arrive at no*
final certainty, no absolute and abiding conviction.
Even the actual, the realised can present itself to-
our mentality as a "may be or may not be", *sydd vd*
na sydd m, or as an "is" under the shadow of the
"might not have been" and wearing the aspect of
that which will not be hereafter. Our life-

being is.
also afflicted by the same incertitude; it can rest in
no aim of living from which it can derive a sure or-
final satisfaction or to which it can assign an
enduring value. Our nature starts from facts and
actualities which it takes for real; it is pushed'
beyond them into a pursuit of uncertain possibilities.
and led eventually to question all that it took as real..